

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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LETTERS

DESCRIPTIVE OF PRESIDENT B. YOUNG'S TRIP TO CACHE VALLEY.

(From the Deseret News.)

Brigham City, May 4, 1865.

Editor News.

Dear Brother,—As the last issue of the *News* informed its readers, President B. Young, accompanied by Elders John Taylor, Wilford Woodruff, Geo. A. Smith, Franklin D. Richards and Geo. Q. Cannon, of the Twelve Apostles, with several other brethren, started on a trip to visit some of the settlements in Cache valley, on yesterday morning. After crossing numerous rivulets grown as large as moderate sized creeks, and plunging through rapid and turbid creeks swollen beyond their ordinary demensions, the company reached Kaysville shortly before 2 p.m., in a good condition, physically and mentally, for enjoying Bishop Layton's hospitality. The importance of seed time seemed to be realized by the brethren of Bountiful, Centreville and Farmington, busy laborers being hard at work as we passed, seemingly trying to make up for the lateness of the season by extra exertion and increased diligence. A

new feature at Kaysville, indicative of the active spirit of progress that animates the Saints throughout the settlements, and which interested all the company, was a recently organized brass band, of some fourteen instrumentalists, under the tutelage of Professor Parkman, of Ogden. The members played several pieces very creditably, during the short time the President and company halted there. The brethren composing the band, as well as brother Parkman, deserve much commendation for the proficiency they have attained in the time.

Various intimations, at several points on the road, had been given that we would not be able to cross the Weber, the river being so high, and grave fears were expressed that the bridge would not be standing. But though the river was much increased in size and velocity, all got over in safety, crossing that portion which had broken over its banks, and sought a passage independent of that spanned by the bridge, in instalments. Presi-

dent L. Farr and Bishop West were at the crossing to meet the President, and accompanied him into Ogden, where "that band," which afforded such gratification to the inhabitants of Great Salt Lake City, at last Conference, poured forth a melodious volume of welcome as we drove through the city.

A meeting was held immediately on arriving. President Young spoke for a short time on the inestimable blessings conferred by the Gospel; called attention to how few of the vast number of people on the earth, to whom its principles had been preached, had professedly embraced them, and how few of those who had done so had remained faithful to their profession, and been gathered with the Saints; urging the necessity of increasing in faith and good works, instead of running unwisely after the wealth of the world, and showing that all will eventually pass into the hands of the faithful. Elder George Q. Cannon followed briefly, reasoning that God has not sent us here solely for the purpose of acquiring wealth, but that there is a higher and nobler object in our existence, the gaining of an experience, and the increasing in wisdom and knowledge, so that we may attain to exaltation, power and glory. Elder Geo. A. Smith made a few remarks on the same topics as the President, pointing out, that while we keep the commandments of God, we have a continual testimony within us that he will bear us off triumphant. Elder John Taylor then spoke on the lack of wisdom manifested by those who neglect the claims of the kingdom of God, seeking eagerly to acquire wealth, and foolishly saying they will begin to live as Saints by-and-bye, when they have accomplished certain objects they have in view, thus deceiving themselves. Elder Franklin D. Richards followed on the importance of seeking studiously to improve the opportunities afforded us, and wisely using the abilities and powers with which God has endowed us for the spread of truth. Elder W. Woodruff reasoned upon the principle, that nations and men will be judged and condemned for the rejection of every principle of truth revealed unto them which they

will not receive, and exhorted the Saints to renewed diligence and faithfulness. The meeting occupied only an hour, and was an exceedingly interesting and instructive one.

Remaining over night in Ogden, the President and company started again this morning at half past eight o'clock.

The time that intervened from sunrise until we started, afforded opportunity for remarking that Ogden lives and flourishes. A large addition to the Ogden house, handsomely finished, giving additional accommodation to passing pilgrims, was a noticeable item, as was also a large rock barn, likewise built by Bishop West, a very substantial and fine-looking building. Information was freely extended that several other buildings, of a character to detract nothing from the rising importance of Ogden, were commenced or about to be commenced at an early date.

A mounted escort, which accompanied us to Willard city, dashed on a little ahead, as the company left Ogden, and in a few minutes we discovered that the bridges over the Ogden river were still the standing monuments of industry, though the water was a considerable height above the surrounding land, but kept within bounds, as yet, by increased embankments, on which men and teams were busily occupied as we passed. The north bridge, however, was bending itself very humbly to the rushing torrent, and looked as if its hold on *terra firma* was tremulously slight.

Willard city was reached about half past eleven, and the company having taken dinner with Bishop Cordon, meeting was opened a few minutes after half past twelve. As this letter is rapidly stretching out, I must be brief. Elders W. Woodruff, Geo. A. Smith, F. D. Richards, Geo. Q. Cannon and President Young, briefly addressed the Saints on their duties and privileges, speaking words of much consolation and hope, inciting them to continue in the truth and increase in good works, and left their blessings with the people. Another hour, from the time of starting, brought the President to this city, a mounted escort falling into line by the way, and the company being in-

creased by President L. Snow, Bishop Nichols and some other brethren.

Of the meetings we have had here, of the banners and music, and the other items that are yet to be chronicled, I must beg your forbearance until another opportunity offers for communicating with you. ✕

✕
Great Salt Lake City, }
May 12, 1865. }

Having returned to the city, I now hand you the continuation of President Young's trip north.

On reaching Brigham city, we were met by the brass band that had come out to welcome the President, and a liberal display of banners, with crowded streets, showed how much the people appreciated the visit. A meeting had been called for four o'clock, which was largely attended, and an excellent spirit pervaded the entire congregation. After singing and prayer, Elder John Taylor spoke on the importance of understanding and living according to the laws of life, and increasing in knowledge of every kind that pertains to the welfare of mankind temporally and spiritually. Your correspondent spoke for a few minutes, after which Elder Geo. Q. Cannon followed on the blessings that will accrue to the Saints through possession of the knowledge and experience they are now gaining, and kindred subjects. Elder Geo. A. Smith contrasted the settlements of the Saints throughout this Territory, so numerous that the Presidency and Twelve were unable to visit them last summer, though travelling through them a great part of the time, with the numbers and wealth of those who composed the Church when he attended the first Sacrament meeting he was ever at, where seven persons were met to partake of the Lord's supper.

Among other historical reminiscences, he alluded to the explorations of John C. Fremont, who, with men furnished to him, and at an expense of some \$40,000 to the Government, had made the wonderful discovery that Great Salt Lake and Utah Lake were one sheet of water, propounding the startling proposition, how the north end of the same lake could be salt, and the south end fresh! passing

over the difference in altitude! and that for his discoveries, one of which was that cultivation could not be successfully carried on in these Valleys, in consequence of the intense cold, the grateful American people were about to make him President of the nation; yet God, through his servant, President Young, had led this people here, who had solved the curious aquatic problem, and proved that cultivation was possible, and still there had never been a thought of making us President!

Elder W. Woodruff followed in a few remarks on the preserving care of God over his people, and his manifest willingness to save mankind, exhorting the Saints to increased diligence, that the power of the Lord might be with them continually. Elder F. D. Richards treated on the value of continual progress and improvement, showing that they prepare us for increased usefulness and ability to accomplish the great works that the Saints have yet to perform. President Young concluded the meeting, by briefly urging the necessity of our ever striving to develop the attributes and abilities with which our Father and God has endowed us, that we may be prepared to enjoy celestial glory.

Remaining over night in Brigham city, and enjoying the hospitality of the brethren there, a start was made on Friday morning, shortly after eight o'clock, an escort accompanying. The Box Elder and Wellsville canyon being impassable, the party took the road round the point of the mountain, being increased by Elder L. Snow, Bishop Nichols, and some brethren from Brigham city. Passing through a tract of rich soil, watered by springs and mountain streams, and dotted with the residences of settlers, for some miles, we soon left Call's Fort behind, and reached Pack's springs before noon, where a brief halt was made to water the animals, and an escort from Mendon and Wellsville were waiting. Starting from thence, and winding round the base of the mountain, we had a glimpse of Bear river rolling along below us, and the Malade away in the distance, some miles above its confluence with Bear

river. Visions of light draught steamers running up the lake, and a short distance up the united river, floated vaguely through my mind; whether it is practicable for them ever to be realized or not I cannot say. On the way the lingering footprints of winter were scattered around, in the shape of patches of snow close by the road, seemingly trying to resist the increasing heat, but silently yielding and melting away.

Reaching Mendon early in the afternoon, we were met by the minute men from Logan and Providence, and after taking dinner with the good folks of this thriving and pleasantly located little settlement, we started for Logan. The Muddy having grown as saucy with increased volume, as its sister rivers further south, the usual road from Mendon to Logan was impracticable, so the President's carriage was headed towards Wellsville, followed by the others. The company now comprised ten carriages and some twenty-three persons, exclusive of a united escort of about fifty men, President E. T. Benson, and Bishops Maughan, Budge, and W. Maughan, having joined it. Passing through Wellsville, the schools were lined along the side of the road, wearing their brightest smiles and making their politest bows. The Wellsville brass band gave forth a musical welcome, and the streets were lined with happy faces, pleased and gratified at seeing the President once more visiting the northern settlements.

Winding away through a New Survey towards Millville, on the east side of the valley, the party after a time wheeled towards the north, and passing through Providence, arrived in Logan soon after six in the evening. The same general joy at the arrival of the President, was manifested here as at Wellsville; bands playing, banners flying, and a general time of rejoicing. Providence is a flourishing little place, rapidly growing. The inhabitants have but moved out on to city lots this spring. Measuring its future by the past, in a few years it will be a place of importance.

On Saturday morning, at 10 o'clock, a Conference of the people from the various settlements in Cache valley, assembled in the Bowery in Logan.

There was a very large attendance at all the meetings, although in the busiest time of planting and sowing. The morning meeting was addressed by Elders W. Woodruff and Franklin D. Richards, and the afternoon meeting by Elders Geo. A. Smith and John Taylor. On the Conference re-assembling at 10 on Sunday morning, Elder Geo. Q. Cannon occupied the Stand, followed by Elder Geo. A. Smith, after which President Young made a few remarks with regard to what will be required of those who return and build up the centre Stake of Zion. So impressive were his remarks and so plain, that there was quite a rustling afterwards amongst loose, dried tobacco leaves, various remnants of "plugs" being consigned to other places than pockets or masticatory organs, and numerous resolves were made, that tea and coffee would be henceforth abstained from, and the Word of Wisdom strictly observed. Resolves would have been made to refrain from the still worse vices of stealing, lying, swearing, quarrelling, &c., if anybody had been guilty of those things; if any such were made, it was not audibly, so it was fair to presume that those who openly manifested their desires for reformation, were innocent in these matters. In the afternoon the President addressed the congregation on various subjects pertaining to the upbuilding of the kingdom of God and the spread of truth and righteousness, touching forcibly on the comprehensiveness of the Gospel. Elder D. D. Hunt spoke for some time, and was followed by your correspondent in a few remarks. After a few words from Elder L. Snow, the Conference terminated, a goodly portion of the Holy Spirit having been enjoyed by speakers and congregation throughout the meetings. The topics treated upon were interesting, and handled to the benefit of the Saints. Increased purity and righteousness were inculcated; exhortations to improve houses, farms, orchards, and everything that beautifies and adorns the settlements of the Saints and their habitations, were impressively given, and a season of instruction, edification, and spiritual strengthening was enjoyed by all.

After meeting, on Saturday morning, the President paid a visit to Messrs. Benson and Thatchers's new grist mill, a splendid rock structure, well fitted up inside and furnished with a double turbine wheel, capable of driving, I was informed, three run of stones. The mill is now working, though there are only two run of stones yet in operation.

On the evening of Saturday, President Young visited the mouth of Logan canyon, to see the Logan and Richmond Canal, now under prosecution by a company incorporated under the act enacted by the Legislature last session, for the incorporation of irrigation companies. The canal, when completed, will be about fourteen miles in length, ten feet wide at the bottom, with a depth of two and a half feet. It was commenced early in March, and will be carried as far as Smithfield, eight miles, in time for irrigation purposes this season. About \$16,000 have been already expended on it. One thing should not be omitted in speaking of this canal—the water is taken out of the left bank of the river, carried down for some distance on that side, and then flumed across to the opposite bank.

On Sunday morning, Elders W. Woodruff, Geo. A. Smith, Franklin D. Richards and Orson P. Miles, started to hold meeting in Hyrum, about seven miles south of Logan. They enjoyed quite an interesting time of it, delivered addresses, viewed the settlement, appreciated the joy with which they were welcomed, and left their blessing with the people. Bishop Liljenquest is making strenuous efforts to have good orchards planted out, in which the brethren of Hyrum are aiding him; and from the fact of their having planted out, this spring, 500 fruit trees, of the best kinds, their success may be reasonably expected. Brother Geo. A. states that "Hyrum is delightfully situated, on a warm soil, well adapted for the culture of sugar cane and fruit trees, and watered by a beautiful stream from Paradise!"—that Paradise, however, not being the future abode of bliss, but a settlement a few miles from Hyrum.

About an hour after the brethren

started for Hyrum, the President and the rest of the company commenced the return journey. After occupying a little time in visiting some springs contiguous to the road, where the brethren who had gone to Hyrum rejoined the company, Wellsville was reached about 2 p.m. Meeting was held at 4 o'clock, and was largely attended. President Young and Elder John Taylor addressed the congregation on several principles of the Gospel, after which the President made a few pointed remarks on the book called "Joseph Smith the Prophet," or, "Biographical sketches of the Prophet and his progenitors," with regard to its inaccuracy and unreliability as a history. Elders Geo. Q. Cannon and L. Snow followed, treating upon the education of the young, and exhorting the Saints to continual diligence and faithfulness.

After enjoying the hospitality of the brethren at Wellsville, a start was made next morning, at a quarter past 8, for Brigham city, which was reached a little before 4 o'clock in the afternoon. Remaining over night there, the company left on Tuesday morning for Ogden, and arrived about 1 o'clock. Held meeting in the Tabernacle there, which was addressed by Elders Geo. A. Smith, D. J. Ross, John Taylor, Geo. Q. Cannon and President Young, on various subjects appropriate to the condition of the people and their every day duties, sacred and secular. Bishop West extended his hospitality to the entire company, both on the outward and return trip, and a band of serenaders enlivened a few hours of the last night of the journey, with well-executed songs and music. Leaving again at half past seven on the morning of the 16th, Farmington was reached at noon, and after stopping to dine there, the President and party arrived in this city at half past four in the afternoon, in excellent health and spirits.

Lengthy as this communication is, many items of interest have been passed over, among which are the preparations made for erecting Tabernacles at Logan, Wellsville, Mendon and Brigham city, foundations being in part excavated, rock hauled to commence the work, and a spirit

manifested to have them speedily erected. But these and other noticeable things will form items for the

chronicler of some future northern trip. Very respectfully,

E. L. SLOAN.

THE WORD OF WISDOM.

BY ELDER ABRAM HATCH.

Among the many peculiarities of the Latter-day Saints in contradistinction to those of the world at large, is an article in their doctrines called the Word of Wisdom, which is taught from their pulpits, and is accepted as true wisdom by all the members of the Church. Still, by observation in associating with them, one will see but too often, some few members of the Church not keeping these sayings, or in other words, not living up to the light of this revelation, which was given for the benefit of the Saints, not excusing the weakest of those who are, or can be called Saints, from keeping the law and receiving of the blessing.

In the revelation we read, "that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither mete in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And, behold, this shall be wine, yea, pure wine of the grape of the vine, of your own make. And, again, strong drinks are not for the belly, but for the washing of your bodies. And, again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill." This is given with the promise that "all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." Why, then, should not all who desire health, and count it a

blessing to live on the earth in the enjoyment of the Gospel, with its gifts and blessings, profit by the knowledge revealed unto them, as it would be as great to their benefit in a spiritual and temporal point of view, as it would be pecuniarily, and they would be considered just as good and loyal citizens of the Government of this country, if they should cease to spend their hard-earned monies in purchasing those forbidden poisons, for which the people of the United Kingdom pay more than sixty millions of pounds sterling annually. If any one will carefully estimate what it has cost him to smoke his pipe (if he should happen to be a smoker) for ten years, he will probably be astonished to learn that the amount would pay the ship passage of a small family to America—and who among the Saints is it that does not wish to go—to say nothing of the evils consequent upon indulging in these useless practices? Do we not turn away with loathing and disgust from the filthy, reeling inebriate whom we pass upon the streets, or see lying in the gutter? Do we not behold thousands of both men and women in the dregs of poverty, filth and wickedness, in all our populous cities and country villages? And why all this? Because men have "transgressed the laws, changed the ordinances, and broken the everlasting covenant." But who shall teach poor, fallen man the way of life? Are not the Elders of Israel, clothed upon with the Holy Priesthood, in every land and clime, crying, "Repent every one of you, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God

shall call?" And again, the cry is, "Come out of her, O my people, that ye share not in her sins, nor receive of her plagues." Then to the Saints we would say, Cease at once from every evil practice and filthy habit, and ever remember that he that knoweth his Master's will and doeth it not, will be beaten with many stripes. To those who are ignorant of the commandments which the Lord has given for our benefit, we say, Ponder over the matter well, and at once form the resolution not to use any tobacco, neither inebriating drinks, then you will not only save your money for a better purpose, but will be entitled to the blessings God has promised. Again, if we have received the Gospel and its blessings, as anciently enjoyed

by the Saints, why not profit by its teachings, thereby showing to the world that we do really believe and practice those things preached by our Elders, and which are written in our books? If we do this, we will be consistent with ourselves, and show to all that we have something worth the attention of all men. Many arguments might be used, and many illustrations made, to show the blessings to be gained by the observance of this law, but we will simply conclude by calling the attention of the Saints to another promise, which God has given by the mouth of his Prophet, John the Revelator, which is, "To them which overcome, will I give to eat of the tree of life, which is in the midst of the Paradise of God."

HISTORY OF BRIGHAM YOUNG.

(Continued from page 408.)

SKETCH

OF THE AUTO-BIOGRAPHY OF
GEORGE ALBERT SMITH.

In September 1831, my mother was baptized. The Congregational Church commenced to labor with my father and mother, but did not begin correctly according to the directory; my father having been a prominent member, and having been engaged in the performance of almost every church labor with the refractory members for seventeen years, corrected their blunder, which caused them to begin again. They continued this labor by sending weekly committees until the 1st of January, when they excommunicated them for heresy.

January 9, 1832, my father was baptized by Elder S. Humphrey, and was confirmed and ordained an Elder by Elders Jos. H. Wakefield and S. Humphrey. My father had been for several years very feeble in health, and for about six months previous to his baptism, had not been able to visit his barn, and was pronounced by physicians in the last stage of consumption; his neighbors all believed

that baptism would kill him. I cut the ice in the creek, and broke a road for forty rods through the crust on two feet of snow; the day was very cold; the neighbors looked on with astonishment, expecting to see him die in the water, but his health continued improving from that moment. During that evening he had a vision of the Savior. The next day he visited his barn. He soon commenced travelling and preaching. His former Christian friends denouncing him as crazy, saying that the improved condition of his health was the result of insanity; and were greatly surprised that a crazy man should know more about the Bible than they did. In every neighborhood where he preached he was followed up by sectarian ministers, who slandered and abused the Saints in every possible manner in order to save if possible their 'sinking crafts.' Mr Talbert, who was very famous for preaching hell fire and eternal punishment, and was the Presbyterian minister at Parishville, at a salary of \$500 a year and perquisites, came into one of my father's meetings at Matildaville and interrupted him in a most abusive manner, demanding a sign and pro-

nouncing the solemn sentence of damnation on all who should believe the word. My father told him in the presence of the congregation that he was a wicked man and an adulterer, and that his corruption should be exposed to the eyes of all men. In the course of a few months, Mr. Talbert was dismissed from his congregation, who did not approve of his conduct in lodging with his hired girls, a custom which, it was proved, he had long practised. Mr. Talbert, however, had been engaged for seven years by his congregation; he sued them for his salary in the district court, and recovered \$3000, being his salary for six years, the remaining term of his engagement.

In the spring of 1832, my father was invited to preach in a school house, near home, which created an excitement. On the Sunday previous to his meeting, an appointment was circulated that Mr. Hall, a Methodist presiding elder, would expose Mormonism, at the stone school house, at 4 o'clock, p.m., and every family in the neighborhood was notified but ours: seeing the turn out, I went to the meeting. Mr. Hall delivered a discourse from Rev. chap. 22, v. 18, "if any man shall add unto these things, God shall add unto him the plagues that are written in this book." He asserted that after that was written there was no more revelation, no more prophecy; and all that was written after that time professing to be revelation or prophecy was from hell. Although but a boy of fifteen, I looked sternly at Mr. Hall when he made this assertion, and could plainly perceive him change color; he stopped and stammered, and declared that if the proclaimers of the 'Golden Bible' would smite St. Lawrence River, so that he could go to Canada dry shod, he would believe it. His discourse was a tirade of abuse, backed up by Elder Bachelor, a Baptist minister. As soon as the meeting was dismissed, I was surrounded by about forty of the neighbors of all denominations, and asked what I thought of Mr. Hall's sermon. I replied, I was never so astonished in all my life; I had supposed Mr. Hall to be an honest man, and to hear him lie to the congregation, when the whole assembly must know that he

was lying, astonished me beyond measure. What did Mr. Hall say that was not true? they inquired. I replied, he said that after John wrote his text, that there was no more revelation—no more prophecy; and all that was written after that pretending to be inspired was from hell, when he knows, and so does every body else that looks inside a large family Bible, that John himself wrote his three Epistles and his Gospel years after that text was written. Several of the Methodist friends said it could not be so; but an old Presbyterian among them said, 'When you get home, look at the chronology in your Bibles, and you will find that Geo. A. is right.' A more astonished company I never saw.

My father preached the next Sabbath on the fulfilment of prophecy. Our neighbors were astonished at his knowledge of the Bible. The sectarian ministers visited every family around, and charged them not to visit or associate with us in any way in the least, as fanaticism was catching, and they would be in danger of going to hell. During my father's long sickness and feeble health, I had carried on the farm myself, and prejudice went so far that it was with the greatest difficulty we could hire hands to assist in mowing, thrashing, &c., and were under the necessity of hiring confirmed infidels, whom the Christians would scarcely ever employ.

Mr. John Dorothy, an influential and wealthy member of the Presbyterian church, proposed to me, that if I would leave my father and pledge myself never to become a Mormon, and commence immediately to go to school, he would warrant me seven years' education; he promised that there should be no failure, if I would study divinity and become a Presbyterian preacher. I told him that Mr. Cannon, his minister, had sealed me up to eternal damnation, and I would consequently be unfit for a minister.

He replied, that would make no difference. I answered, "Then, Mr. Cannon has no authority from God, and I will not preach without authority." He then said I might choose my profession, and I should have the education if I would agree never to join the Mormons. I told him that

my father was sick, and that the commandments of God required me to honor my father and mother, and it was my duty to take care of them, as I was their only dependence. He replied, "Your father and mother have dishonored themselves by becoming Mormons; take my advice, and I will guarantee that you shall have as good an education as can be got without costing you anything, but your time in acquiring it, and the wealthiest members of the church are ready to back me up in what I am saying, and you may become a member of congress."

I retired to a secret place daily, and prayed to my Heavenly Father with all

my heart to direct me in the right way, and give me a knowledge of the things of his kingdom, that I might not be led into any of the fooleries which were so common in the world. My mind was wrought upon by two spirits, the one of darkness and the other of light. Many times when I would kneel to pray, I imagined myself surrounded by a herd of wild cattle, as the place I retired to was near a grain field; I could hear them destroying the grain; the shock was at times so sudden that I turned my head to look at them. This kind of annoyance continued until I made up my mind to be baptized.

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 8, 1865.

NATURE OF THE PRIESTHOOD.

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We frequently find letters of inquiry as to our principles, upon our Editorial table, accompanied by requests that we would answer the writer's objections, or explain some subject fully in the pages of the STAR. We do not, however, always see the necessity for this, as the publications containing our faith and doctrine are widely spread throughout the country, and Branches of the Church exist in almost every town of any importance, still, we are sometimes induced to comply with such requests, on account of the interest attached to the subject, and with the expectation that our remarks might not only benefit the inquirer, but at the same time open up fresh views to the understanding also of the Saints. We received a communication the other day, asking an explanation in regard to the nature of the Priesthood, in which the writer says, "In the STAR I read of a twofold Priesthood, the Melchisedec and the Aaronic, whilst in reading the New Testament in general, and Paul and Peter in particular, I read of but one in perpetuity—namely, that of Christ's. 'Thou art a Priest forever, after the order of Melchisedec.' Not so with the Aaronic. We read of its beginning and of its end in the Hebrews, Christ being the end of the law, the priestly, the Levitical, the Aaronic law, its virtual offices being consummated in the fulfilment of Christ. 'It is finished,' was surely final, and

Peter, when addressing the Saints as a body, says, 'Ye also as lively stones are built up a spiritual house, an holy priesthood,' &c. Surely this is not the revival of a lesser Priesthood."

We do not purpose in this number entering fully into the nature and organization of the Priesthood, as this would exhaust the limited space at our command, but will simply strive to explain a few points touched upon by the writer in his letter, and lead the minds of our readers into the contemplation of the vast field open before them. It ought, we think, to need no argument to prove the necessity of a Priesthood, or an organization with Divinely-delegated authority, controlling the vast intelligences that exist in the universe. The basis of all social union and organization is legitimate authority, and when this is absent or corrupted, the elements composing society become filled with impotence, disorder and sectarianism. When this authority is weak, a nation begins to decay, having no positive force to sustain or assist it in its growth, and hence so many popular revolutions, so many well-elaborated plans for social amelioration have come to nought, because those devising them had no common standard of authority. And for this reason the many have always succumbed to the few, and been controlled by them actually against their judgment and will. Masses of men without organization avail nothing. An organized body of a few thousand will hold in check a nation, because the former is organized, and the latter is chaotic. Often a people or a community are contented to sit under the tyrannical rule of some despot, whose government they know to be illegitimate, and opposed in its very nature to all ideas of human development or progress. They know that such a government stands as a barrier checking the advance of human civilization, and that the ignorance and imbecility of their rulers lowers them in the standard of intelligence, and yet, they remain so, not because they are contented with their condition, but because, in spite of all their common wants and interests, they cannot agree as to who they shall place in their stead to rule over them. And even when the fires which have long smouldered in their breasts, have perchance burst forth in the lurid glare of revolution and war, when the old standards of society have been cast down, and men have risen to assert their rights, what has been the result? A state of anarchy and confusion has followed such well-meaning attacks to crush despotism. The old national standard has been taken down, but the people have not another ready to set up in its place. In the very crisis of their history, when they began to feel the fresh throbbings of new-born life and liberty, they have become conscious that they had no common choice, no authority acknowledged unanimously as being sufficient to lead and guide them. They agreed that national affairs were wrongly conducted, and this was the basis of their revolution, but they could not agree what was right, and so, in the midst of their indecision, the old authorities have either quietly stepped back again into their places, and ruled even harder than before, or else some commanding spirit has risen up, and by the energy of his own will, brought society to a check. Then the people submit again to his authority, not because it is their choice, nor adapted to their requirements, satisfying their wants, nor fulfilling their expectations, but because it is a standard, and so in their weakness they are content to bow their necks once more to the yoke of despotism, in order to escape the horrors of social disorder and anarchy. The same principle will hold good as well in the natural world. Our experience goes to prove that the material universe

needs a strict, inviolable and undeviating system to preserve and bring forth all its capabilities, and bestow upon them strength and beauty. And if such is necessary in natural and social, how much more in spiritual things. The world of humanity must need a system of Divine Government to regenerate it, and blend its component parts into one harmonious whole, a system possessing every capability for the social, religious and political government of mankind, and by the perfection of its organization, and the principle of continuous revelation, adapted for unlimited growth and expansion. And what more natural than that as our souls yearn for a Divine religion, to solve the perplexities and enigmas of life, to satisfy the yearnings of the immortal spirit, and unfold unto it its future greatness and destiny, so also there should be a Divine power and authority by which such principles can be promulgated, in which men can see dimly reflected the government of heaven, and faintly foreshadowed the power that will yet sway the universe, and so open the understanding that they can behold a completeness and perfection in all the arrangements and provisions of our heavenly Father for the happiness of his sons and daughters. Whenever the Lord has established his Church upon the earth, or revealed his will to the people, it has been through a Divinely authorized Priesthood, organized upon a proper basis, and perfect and harmonious in all its details. We find abundant testimony in Scripture, both historical and prophetic, as to its existence upon the earth when the Lord's people lived, its departure from the world on account of mens' apostacy, and its restoration in the latter days as a preparation for the great work of restitution, and the final establishment of the kingdom of God. The Latter-day Saints claim to have received this authority, to have had it restored unto them, and although men may dispute the validity of their statement, still the fact remains, that such an organization is a necessary accompaniment of the Church of Christ, nay, even the very foundation upon which it was to be reared, "built upon the foundation of Apostles and Prophets," and that it was promised to be a characteristic of the Church in all ages, until the church militant blended into the church triumphant, the unity of the faith was accomplished, and its power and authority extended through all the universe. We are aware that this statement we make, involves the truth or falsity of the principles we teach and the revelations in which we believe, still, we will assume the existence of the Priesthood, and consider the writer's inquiries as to its twofold nature. We may premise that the Bible is not alone the standard to which we look, and from which we have received our knowledge as to this Divine authority, as we are dependent as much, if not more, upon modern revelation, (a belief in which is the only principle by which authority can be properly exercised) still, we think there is sufficient in the Bible to prove the existence and perpetuity of this twofold Priesthood. The writer, like many others, labors under the mistaken idea, that the Levitical or Aaronic Priesthood was a something which was merely in existence during the Mosaic dispensation, to offer up sacrifices and burnt offerings, and act as an exponent of that law of which Jesus was to be the end and fulfilment. A little reflection will show that this was not so, but that this Priesthood existed prior to the establishment of the Mosaic economy, and that instead of being subject to a "law of carnal commandments," it, also, like the Melchisedec, was made after "the power of an endless life," and that those holding it were to have an everlasting inheritance in that land which was promised to Abraham and to his posterity. We read that the Lord gave

the children of Israel "statutes that were not good, and judgments whereby they should not live," that the law was simply "the schoolmaster to bring them to Christ," and we are told that this Aaronic Priesthood existed only under this law, but we will find to the contrary in Holy Writ. In order to show this, we find that prior to giving the lesser Priesthood to the tribe of Levi, the first-born of the house of Israel were sanctified to minister in that capacity. We find the Lord saying unto Moses, "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel; it is mine," and afterwards we find him saying, "I have taken the Levites from among the children of Israel, instead of all the first-born that openeth the matrix among the children of Israel, therefore the Levites shall be mine." This proves conclusively that the Priesthood existed before the days of Aaron, and that he and his sons simply received that office as their inheritance. The Apostle Paul in writing to the Galatians says, "That the blessing of Abraham might come on the Gentiles through Jesus Christ. Now to Abraham and his seed were the promises made. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." This promise was, that he and his seed should hold the Priesthood, and be the channel through which spiritual gifts and blessings should flow unto the people, "Who are Israelites; to whom pertaineth the *adoption*, and the glory, and the *covenants*, and the giving of the law, and the service of God, and the *promises*; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." We are told by men that this Aaronic Priesthood was simply placed to offer sacrifice, and that when Jesus came, and made sacrifice for the sins of the people, there was no necessity for any more sacrifice, but we will find that Abel, Noah, Abraham, Isaac and Jacob, who lived before the giving of the law, all offered sacrifices and burnt offerings to the Lord. The father-in-law of Moses, Jethro, was a priest of Midian, nor can it be that Moses would unite himself with the daughter of a heathen priest, and besides we read that Jethro paid a visit to Moses in the wilderness, that he took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God. If sacrifice existed prior to the days of Moses, is it not reasonable to suppose that the authority which could offer it, would be restored again in the latter dispensation, when the restitution of *all things* takes place? It is. The law of Moses may not again be restored with all its rites, and symbols and ceremonies, but those things which were part of the Gospel before that time, must, in order to its complete and perfect restoration, also form part of it after that day. The Lord, speaking to Malachi, says, "I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in days of old, and as in former years." In the vision of Ezekiel, we read of the restoration of the temple in the last days; we read again of sacrifice and ministrations by *priests*,

as minute in detail as were given unto Moses from Sinai, and this, too, when the Jews had returned to their own land, and the Lord had made a new covenant with them, after they had been brought to Christ, when he would be to them a God, and they would be to him a people. That there were priests under the law, and others not, is evident from the reasoning of Paul in Hebrews, speaking of Jesus, "There are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things." "But now hath he obtained a more excellent ministry." After the opening of the so-called Christian dispensation, we can also find proof in the writings of the Apostles, of the greater and the lesser Priesthood existing then. In Acts we read of Philip baptizing many, and of the Apostles sending Peter and John, "Who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost," clearly showing that those who baptized had not the authority to bless, or confer the Holy Ghost, and therefore that they must have held a lesser Priesthood.

Our correspondent is also fearful of the responsibility of the Priesthood being placed upon young men, and thinks that all the elders mentioned by Paul and the other writers, were men of mature years. Timothy is instructed, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery," showing that he too had been ordained, and, from the tenor of the epistle, placed in a position of importance. The epistle was written to him in the year 65, and speaks of his grandmother Lois, and his mother Eunice, so that he could not be a man of mature years. Paul also says, "Let no man despise thy youth," and so also say we. "Out of the mouths of babes and sucklings God perfected praise," and the spirit bestowed upon the faithful will lead them into all truth, whether in youth or age.

We have thus endeavored to show forth a few plain facts from Scripture, and draw a few inferences therefrom, and if we should stir up any one to further study and investigation of the principles of the Gospel, our service will not have been in vain.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }
April 20, 1865. }

President Daniel H. Wells. *May 19*

Dear Brother,—Your long and welcome letter of Dec. 27th came safely to hand, and was perused by myself, and the brethren who read it, with considerable interest. I have been pleased to hear from you, and about your movements in your field of labor, and of the success which has attended your and the Elders' efforts to propagate the Truth. I have ever felt a

great interest in the British Mission, and have always listened to, and read with much satisfaction the reports of our Elders who have been laboring in that field. The seed which my fellow-laborers and myself planted there in weakness and in the midst of poverty and opposition, has grown and increased until they, who have gathered out of that empire, with their descendants, now number a mighty host. Already have two generations been born in the Church to those who embraced the Gospel in the early days of

its being preached in Britain. The key which was turned at that time opened Europe to the reception of the Gospel, and it has spread until thousands of men and women have been gathered from that quarter of the earth. Great Britain has been a prolific field. The preaching of the Gospel there has been attended with great results, and many thousands have been gathered out, and yet, judging by the reports which reach here respecting your prospects there, the field is far from being exhausted. The faithful laborer, in sowing the seeds of truth, even now receives an encouraging reward in the harvest of souls. It is very gratifying to know that there is a people who are willing to listen to the truth, and permit the Elders to preach in their midst, without resorting to violence against them. Her Majesty Queen Victoria's reign has been a prosperous one. England has achieved a high position, probably higher than she has ever occupied, in the midst of the nations. During her reign the Gospel has been preached in her dominions, and those who have preached it have received protection generally. When I was in London, I had an opportunity of seeing her Majesty; the carriage passed within a few feet of me. She was then in her youth, having just ascended the throne. I was not near enough to lay my hand upon her head to bless her, even if it had been permitted; but I felt moved upon to ask the Lord to bless her, and I know that he has done so. While the English Government continues to extend protection to men who declare the pure principles of the Gospel, and allows those who believe, to obey and practice those principles free from molestation and violence, they may reasonably calculate upon having much more of the favor of God, than if they were to take an opposite course. Whenever the time shall come, that the servants of God shall be abused and maltreated in that nation, without being able to obtain redress or protection, then will England's sun soon set, and her glory and might depart from her, never more to return. Who will believe this? Not the wicked; no more than would the Jews believe that the crucifixion of Jesus, and the

abuse and persecution of his disciples, would bring about the overthrow of their city and nation; no more than would the people of the United States believe that the murder of Joseph and Hyrum Smith, and other righteous men, and the persecution and banishment of the Saints of God, would bring upon them the terrible disasters and evils under which they now groan. No, they will not believe such statements. They think it folly in the extreme to assert, that the persecution and abuse, or killing of Latter-day Saints—a people who, in their eyes, are so despicable—will bring down the anger and vengeance of the Almighty, yet they willingly acknowledge that these were the results which attended the ancients, for their injurious treatment of the primitive disciples, a body of people who were despised, hated and calumniated, just as much as we have ever been.

Matters are moving along very quietly here. Our enemies try and raise an excitement occasionally; but, so far, all their efforts have proved unavailing. Connor has moved to Denver, and the numbers left here are quite insignificant. They are not near so important now, I should imagine, in their own estimation, as they were a year or two ago.

The season is a backward one. The snow still covers the mountains east and west of us, clear to their base, a few of the prominent points only being partly bare. Since Conference, the brethren have been diligently employed at putting in grain and in planting their gardens.

May 19, 1865.

Since writing the above, summer has come upon us, and we have vegetation growing with rapidity. The season is very dry so far, many of the farmers having had to water their land before sowing and planting their grain.

My health is better now than it has been during the cold weather, still I am very liable to catch cold if I am the least exposed. I have spent two days, and sometimes three days a week, during the winter, in giving the people their endowments. An average of upwards of two hundred individuals have passed through the House each

week. Since Conference, we have confined our labors in the House to one day a week. I have not been much out to meeting during the winter, the weather having been so inclement, that I have thought it better to avoid sitting in the cold in my condition of health, as I would have done had I attended the Tabernacle.

Accept my love to all. I remain your brother, as ever,

HEBER C. KIMBALL.

ENGLAND.

MANCHESTER CONFERENCE.

Manchester, June 16, 1865.

President Wells.

Dear Brother,—I herewith submit for your consideration, a few statements relative to the condition of this Conference. To sum the thing up in a few words, I can affirm in truth and sincerity, that as a whole the Conference is in excellent working condition; but, if I add that there is abundant room for improvement through each Branch composing it, I shall not falsify my first statement, for the Gospel is a work of progression and regeneration, and man a progressive being, if he is filling the measure for which he was created; and taking this view of the matter, Saints above all people are expected to keep pace with the times, and thus improve while the day lasts. I have only been in this Conference about seven weeks, yet the time and opportunities afforded me, have been sufficient to justify me in saying, that I have visited most of the Branches at their places of meeting, besides visiting many Saints at their respective places of abode; and if I am allowed to draw conclusions from external appearances, or by the spirit which seems to prevail in their midst, I shall not hesitate to place them, at least, on a parallel with other Saints living under similar circumstances.

On Sabbaths, when the weather is favorable, we hold through the Conference from ten to fifteen open air meetings, which are as well attended as can reasonably be expected under existing circumstances. On these occasions I attend, and require no more of my brethren than I am willing to do myself.

On Sunday the 28th ult., we opened a large and commodious meeting-room in the town of Bury, a room that will probably accommodate from two hundred and fifty to three hundred persons. This was duly announced to the public through placards, and we had a very good attendance at each of our services, the evening in particular, for the hall was well filled. Meeting being opened, four persons were confirmed into the Church who had previously been baptized, after which President Abram Hatch delivered an interesting discourse upon the dealings of God with ancient Israel, and his closing remarks were upon the initiatory principles of the Gospel and their unchangeableness.

On Whit-Sunday, 4th inst., we held a camp meeting on Shakerly Common, Tyldesley Banks. This, in the Conference, is termed a district meeting, comprising five Branches, which usually meet in this capacity semi-quarterly. In the morning these Branches were represented by their respective Presidents, upon the whole as doing very well.

Our camp meeting had an extensive publicity in the surrounding villages, both by means of the press and the sweet and enlivening tones of the bellman's voice, so that in the afternoon a large concourse of people assembled at the place mentioned, many having come evidently more out of curiosity to see "Mormons" from Salt Lake, than for the love of the principles which we were preaching. They however gave a pretty fair hearing to the addresses delivered by the Elders, who spoke with zeal and power.

In the evening the congregation was still larger, and variously estimated at from eight hundred and fifty to twelve hundred persons. During our service we had three discourses, which were listened to with great attention by the majority, and a disposition shown by several to investigate, and altogether the prospects bid fair for an increase to our numbers.

One of his Satanic Majesty's best servants made his way thither, fearing, no doubt, that through our operations some one's eyes would be opened, and his craft discovered. At the close of